

The Christian Visitor,

Saint John, N. B. October 1, 1879.

Instruction.

The building and dedication of new churches, is suggestive of the caption of this article. Literally, instruction is building up, and the work of Christian Churches is the building up of their members in the faith of the gospel, and the adding to their number, those whom they have preached unto, and who have believed the glad tidings.

Our Lord represents church building in this double light in the parables of the leaven and the mustard tree. The first in its assimilative power, the latter in its external expansion. The members of a church, however advanced they may be in the divine life, need to have their faith made more intelligent and powerful; need to have their hope brightened and its appropriating force increased; need to have their love made more expansive and controlling. Faith, hope, and love, alone of all the gifts of the Holy Spirit, abide with the church. In the exercise of these, she is to go forth into all the world and subdue it to Christ.

The church is often despondent to its own detriment and ruin. Its prayer should be, "hope thou in God for I shall yet praise Him." The difficulties that lie in the way of the progress of any church are not more formidable than those that lay athwart the pathway of Christ. With the same faith in the Everlasting Father that enabled him to finish the work given him to do, the church should undertake its arduous mission, and with cheery hope rejoice in the Lord. If a church has not a passionate love for the salvation of souls some thing is wrong, and the life of Christ should be studied, and walks to Gethsemane should be made until the fire begins to burn. Love for the souls of men such as possessed Jesus will inspire to the performance of Herculean deeds.

The church needs nothing as truly essential but the possession and fervid exercise of faith, hope, and charity to work out her predicted mission. Frequently she makes mistakes in listening to the "lo! here," and "lo! there" of the modern measures of this truly marvellous age, which, in religious as well as other matters, seeks to produce "something new under the sun." It is essential that the Church be built on the rock of Peter's confession: "Thou art Christ the Son of the living God." It is essential that in all its building it sees to it that its centre of gravity falls with that base. Then will it stand.

Much that pertains to the domain of knowledge, has no sphere in the church of Christ. Learned dissertations on natural, moral, or mental science will befit the pulpit. It is safer to walk in Pauline steps, and "know nothing among men save Christ and Him crucified." The largest success has thus been achieved in the past, and so it will be till the dawn of the Eternal age.

A Christian church can, perhaps, get no better conception of its work than to view itself as a school of instruction for the setting forth of the faith of the gospel, and a practical exemplification of its injunctions. The record of such a school will be on high and a most meritorious one in the day when Jesus comes.

A correspondent of the *Telegraph*, signing himself "Cosmopolite," indulges in some ungenerous criticisms of a paragraph in Rev. W. P. Everitt's sermon, preached before the Convention at Toronto. Mr. Everitt made reference to the demands for increased facilities for imparting instruction in Acadia College, and said the time would come when "a department of instruction in agriculture" would have to be provided. This certainly was not a very extravagant view, for there are many Colleges in the United States whose whole course of study is given to the pursuit of subjects bearing on the interests of agriculture. "Cosmopolite" grows facetious over what he terms the "Pisgah view of the Acadia at Acadia," and ends with the remark: "Still it seems to us that a sectarian College, got up for the education of Theological students, might stop short of the universal character, prophesied of by this gifted seer."

This statement of "Cs" is entirely incorrect, and calculated to do great injustice to a school that is as broad in its catholicity as any College in the land. Acadia is not "a sectarian College got up for the education of Theological students," as the following extract from its charter abundantly proves:

"That no religious tests or subscriptions shall be required of the Professors, Fellows, Scholars, Graduates, Students or Officers of the said College; but that all the privileges and advantages thereof shall be open and free to all and every person and persons whomsoever, without regard to religious persuasions."

In fact, while the College in its general arts course, is the peer and superior of any in the Maritime Provinces, we are only beginning to make anything like a suitable commencement for a Theological department. Acadia has a University Charter, and its sons and supporters are determined that it shall, as soon as possible, have not only an Arts department, but a Theological department, and schools of instruction in all the different departments commonly found in our best Universities.

A fact for "Cosmopolite's" information may be mentioned. Acadia has more matriculated students, and a higher grade of studies than any other College in the Maritime Provinces. So much may be said for this Denominational College.

Necrology.

Rollin H. Neale, D.D. has entered into rest. In 1837 he became pastor of the First Baptist Church, Boston, and continued in that office forty years, and died pastor emeritus. We gratefully remember him as a noble specimen of a man physically, intellectually and spiritually. To have a shake of his hand and a few warm words of encouragement was something never to be forgotten. What a lesson his life work is to the nomadic race of ministers. He struck his roots deep into the affections of his church and like a grand old elm his fall is noticed by all, and universally regretted.

J. P. Thompson, D.D., formerly pastor of the Broadway Tabernacle (Congregational) has finished his earthly pilgrimage in Berlin, Prussia. His pastorate of the Tabernacle extended to 27 years, and during that time it was a power for good. He was a scholar in the broadest sense of the term. His work on "Smith's Dictionary of the Bible" has made the world his debtor and his researches into the mysteries of Egyptology were extensive and profound.

The Rev. Charles McMullin, one of the Fathers in Free Will Baptist Denomination has fallen at his post, and the *Intelligencer* is this week draped in mourning for him. May his mantle fall on another Elisha.

EDITORIAL NOTES.

The Rev. Dr. Miller of Brooklyn, who lately paid the Provinces such a pleasant visit, is now saying many things in the *Watch Tower* to our advantage, over the somewhat undignified *non de plume* of "Dan." They are readable, however, and we bow our thanks.

For a few weeks it has been a pleasant remembrance of our old time work, in supplying the pulpit of the Union Street Congregational Church in this city. The church has called to the pastorate the Rev. Mr. Foster of Montreal, and should he accept we can assure him that he will find a most pleasant and hopeful field of labor.

The Rev. A. J. Wilcox has been suddenly called to New York by telegram announcing the serious illness of his little daughter, who is there visiting with her mother. We hope he may find all well when he reaches his destination, and that he may return from his vacation recruited and ready for the winter campaign.

The editor expects to visit the following places on the dates mentioned and preach to the people. He will also be glad to increase the *Visitor* subscription list as well as collect past indebtedness since May '78. The Range Q. C., the eve of the 8th inst. Lower Cum. Bay 9th Cumberland Bay 10th Chipman, Sabbath day.

Opening of Leinster Street Church.

The new edifice of the above church was dedicated on Sunday.

THE CHURCH.

is situated on the corner of Carmarthen and Leinster streets, one of the finest locations in the city, and is admirably adapted to the purposes of its erection. The style of architecture is composite with the general features of the Byzantine period. Its form is that of a headless cross forming a nave and transept. The length from the base of the nave on Leinster street is 114 feet; the width of the transept from its Carmarthen Street side is 96 feet. The nave is 64x84, the base of which forms the Leinster street front of the church

proper, contains the vestibule 10 feet wide which extends across the front and is entered by three arched doors. This vestibule is covered by a gallery 16 feet wide, containing 120 sittings. The auditorium is 60x64 and contains 550 sittings. It is chaste and furnished in butte aut. The groined and arched roof 48 feet high, and the walls finely frescoed. A circular stained and traceried glass window in each end, and four similar Gothic windows in each side of the nave and three smaller ones in the gallery light the audience room which is carpeted and upholstered in maroon shades. The building is warmed by the most improved steam appliances.

The transept has a fine tower and spire adjoining the nave on its Carmarthen street front. It has three stories. The first contains a vestry 36x46 feet, Pastor's room, two class rooms, library and kitchen &c. All these rooms are spacious and easily approached. The vestry is in the rear of the audience room and connects with it by folding doors. Underneath the platform and in the rear of the audience room platform is the baptistry. The second story of the transept contains four school rooms each 28x32 feet, besides teachers' and robing rooms. The third floor has two schoolrooms and their adjuncts, and also a suite of five convenient rooms for the janitor and sexton's family. The school rooms are rented by the city and form a permanent source of income. The whole building costs in the vicinity of \$85,000.

CHURCH HISTORY.

A brief review of the history of the Church which is to worship here is of value. The church was organized at Marsh Bridge March 29, 1858, with 16 members. After fifteen months of labious and difficult, but successful labor, they moved July 12, 1860 into the city, and worshipped first in temperance hall, King Street East, and afterwards in Ritchie's building Princess Street till the basement of their church on Leinster street was completed, the 1st of Sept. 1861.

The Rev E. B. DeMill served as pastor of the church, with the exception of the breaks of illness, until his death, Aug. 1st, 1863. His was a noble service and his rare powers and qualities set an ineffaceable impress on the mind and heart of the church. The Rev. W. V. Garner assumed the pastorate May 2nd 1864 and resigned Nov. 9, 1866. During his attractive ministry the church edifice was completed and the bounds of the church enlarged. Rev. W. S. McKenzie became pastor Aug. 1st, 1867, and ministered till Oct. 12, 1872. His intense convictions, his clear-cut theology and denominational spirit gave strength and character to church thought and activity and placed it amongst the foremost in the denomination.

THE LEINSTER ST. BAPTIST CHURCH was formally dedicated to the worship of God last Sabbath. The preacher of the dedication sermon was Rev. I. E. Bill, and as we were unable to be present, we give the report of the sermon as it appears in the *Telegraph*.

Rev. Mr. Bill began his sermon, taking as his text the ninth verse of the fourth chapter of Zechariah:—"The hands of Zerubbabel have laid the foundation of this house, his hand shall also finish it." In opening, Mr. Bill referred to the passage of Scripture he had just read—descriptive of the dedication of Solomon's Temple and the second one. Previous to these temples, the preacher said, the people had altars erected thro' out the land, and Mr. Bill made reference to Jacob's wrestling with the angel at Paniel until he received the blessing. But the time came when God directed his people to build a tabernacle where His servants could worship Him, and a beautiful structure was erected. Then came the period of the building of Solomon's Temple, which was far more extensive. We know that it must have been extensive, for it is stated that 185,000 men were employed for the space of seven and a half years in building it; and it was costly, for the silver and gold alone used in its construction amounted in value to over \$800,000,000 stg. This was the value of the gold and silver, to say nothing of the other materials that were used. That temple stood for over 400 years when it was destroyed by the Babylonians and the children of Israel carried into captivity. When Cyrus ascended the throne of Persia, the Israelites were permitted by him to return to Jerusalem and rebuild the temple. These temples were designed symbolically to represent the spiritual temple, and he (Mr. Bill) would treat first of the foundation, then of the erection and lastly of the completion of the Christian church.

THE FOUNDATION.

of the Christian was laid by the wisdom, the power and the grace of the Infinite and Eternal God in the Person of His Son, Jesus Christ. It was laid in prophecy, and by the eye of faith and inspiration. His prophets penetrated the future and told the people of the erection of the church and of its final glorious completion. But it was not enough for it to be laid in purpose and prophecy, but in fact it must become an actual fact in the history of God's great universe. And on the cross of Calvary, amidst the railing and mocking of His enemies, amidst the weeping and lamentations of the Church, and amidst the darkness of the sky, when Jesus cried "It is finished," and gave up the ghost, the foundation was laid in his blood. It is the most important fact that ever occurred in God's universe. There is no fact to be compared with the fact that Jesus died on Calvary, died an ignominious death to save the sinners of the world. Paul said, "Other foundations can no man lay than that is laid, which is Jesus Christ." And again, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"—Christ in His perfect character, Christ in his perfect work. The rev. gentleman urged his hearers to come and believe on Jesus as their only sure foundation to future happiness.

Now as to

THE ERECTION.

of the church. When you see a man clearing away the rubbish from a lot and searching for a good foundation, you say that the man is going to build for no one would be so foolish as to lay a foundation and not build. And so Christ had no sooner laid the foundation of the Christian church than he began to build. He had then the church to build which should be the embodiment of his own character. He began with a few laborers, but intended to have more in the future. And these few he told to "go into all the world and preach the Gospel to every creature." So they have gone forth from that day to this in all parts of the earth, and now the time has passed by when the Gospel is preached by a select few. Millions are now employed by the great Master in erecting His building—His Church. All may help in the work, and when the Christian mother sings Christian lullabys to her child and learns it to kneel beside her and repeat the beautiful prayer,

"Now I lay me down to sleep
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take,"

she is placing upon the gospel foundation a living soul. So with Sunday school superintendents and teachers—and thank God, there are such a host all seeking to extend His domain. Those laborers in the home and foreign fields are expanding more and more the kingdom of the Lord, and missionaries are everywhere going forth in the grandest work that ever engaged the attention of mankind. Every one who does his or her little—no matter how little—is helping forward the cause of Christ and aiding and building up His Church.

THE COMPLETION.

Before the second temple was completed the enemies of the Israelites tried in every way to prevent its completion, but their efforts came to naught. And so no matter what the present host of enemies of the Christian church say, it will be completed and the work shall go on in spite of all internal forces and all the powers of darkness—because the work is in charge of the Mighty One, the Prince of Peace, and onward it will go until the last trumpet shall sound, and all souls be gathered together before the Great Judge. The grandest earthly temple is darkness itself compared with the spiritual temple. He (the preacher) was present when the Cathedral at York, England, was re-dedicated. There was a majestic congregation. The bishops and arch-bishops were present in their robes, the singers were pouring forth their sweet melody, and the powerful tones of the organ sounded through the building. Great music, great singing, and a great time altogether. But what host can be compared with the assemblage and the singing there will be when the Temple of God is completed. People shall come from all countries and all the isles of the sea—all with palms of victory in their hands—and march up to celebrate the greatest event in history—all saved by the blood of the Lamb. There was a glorious time when Solomon's Temple was dedicated, but how much greater shall the demonstration be

when the last stone is brought on for the completion of the Christian Church. "He shall bring forth the headstone thereof with shoutings, crying, 'Grace, grace unto it.'" Then shall the sweetest song of all arise from all the ranks of the redeemed, when they shall shout, "Glory to God in the highest." "Salvation to our God which is with the throne, and to the Lamb." Mr. Bill hoped a present would be saved and take part in this triumphant song of praise. He saw the way of salvation so clear that he could not imagine why a soul should be lost. Every man, woman and child, who had not built on this foundation of the salvation of his or her soul should begin at once to build on the Rock of Ages. They had wasted too much time already, and he called on them in the name of the Master—he addressed them as an ambassador of the Most High God—to come now and partake of the waters of life freely; to come with him and help him to build the Temple. In concluding, Mr. Bill said he was glad they (the Leinster street congregation) have been enabled to erect such a beautiful temple for the worship of God, and he trusted that God, would be ever present in their midst, and hear and answer their prayers, and to His name should be all the glory. Amen.

In the afternoon a platform meeting was held and addressed by Revs. I. E. Bill, J. E. Hopper, J. Bennet, D.D., (Presbyterian) G. M. W. Carey, J. Read, (Methodist), and Mr. Mitchell, (Presbyterian.) The Church and congregation was warmly congratulated on the completion of their church edifice and a number of useful lessons enforced.

In the evening, Rev. J. A. Dukes preached a thoughtful and effective sermon from Eph. 8: 7, 8, 9. The congregations were good and a prosperous future opens before the Church.

For the Visitor.

BRANTFORD, Sept. 23d, 1879.

The vice-regal party have come and gone, and our city life flows on, much as the ocean after a passing ship has stirred it to a moment.

The school children, the "Blind Institute," the "Lorne Bridge," and the "Ladies' College" were chiefly favored with the royal smile. Of course, these all will henceforth be vastly the better for it. It must have been a great disappointment to the royal guests, that on that day I was unavoidably from the city. But even royalty has to submit sometimes to disappointments.

The harvests in Ontario have been chiefly gathered in, and abundant. On Saturday I met a farmer coming in to market with a load of wheat, for which he was receiving \$1.01 a bushel. He had for sale 1100 bushels. In this way Ontario farmers, sometimes, pay for a farm, say, from \$5000 to \$8000. The market in Brantford just now presents a very fine exhibit, more pleasing however to the buyer than to the seller. On Saturday last, the finest grapes and peaches were in abundance, and large water melons sold for one cent each. Crawford peaches brought from \$1.50 to \$2.00 per bushel. The weather at present is delightful, and scenery around Brantford, with the variegated hues of Autumn, is beautiful. To quote from "What a blind man saw in Brantford."

"How delightful a site for a city to stand By a stream so enchanting, a river so 'Grand,' And the fame is resonating all over the land Of this beautiful, beautiful Brantford."

The three most enterprising and successful manufacturing of the city, Watrous, Buck, and Harris & Co., are annually winning fresh laurels, extending their business and widening the name of our city.

The Watrous engines are being adapted to farming, as well as milling purposes. Buck, (who by the way is one of our most liberal Baptists), by his "Radiant Home" stoves, is becoming pleasingly known throughout the Dominion, and Harris & Son, (who are both most excellent deacons in the First Baptist Church), are becoming really famous, as well as rich, by their Kirby Mowers and Reapers. Dea. John Harris, who is also a most efficient and successful teacher of the Bible class, has returned from Winnipeg, Manitoba, where he is erecting a large building for establishing a branch of the business.

Since Bro. Hammond's visits to us in the winter, during which time, hundreds, we have reason to believe, were converted, religious matters have been quietly moving on, or, perhaps, more truthfully, settling into their grooves. Sabbath congregations continue large, and weekly prayer meetings large, and somewhat interesting, but for some time past we have heard of no